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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

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COWLEY

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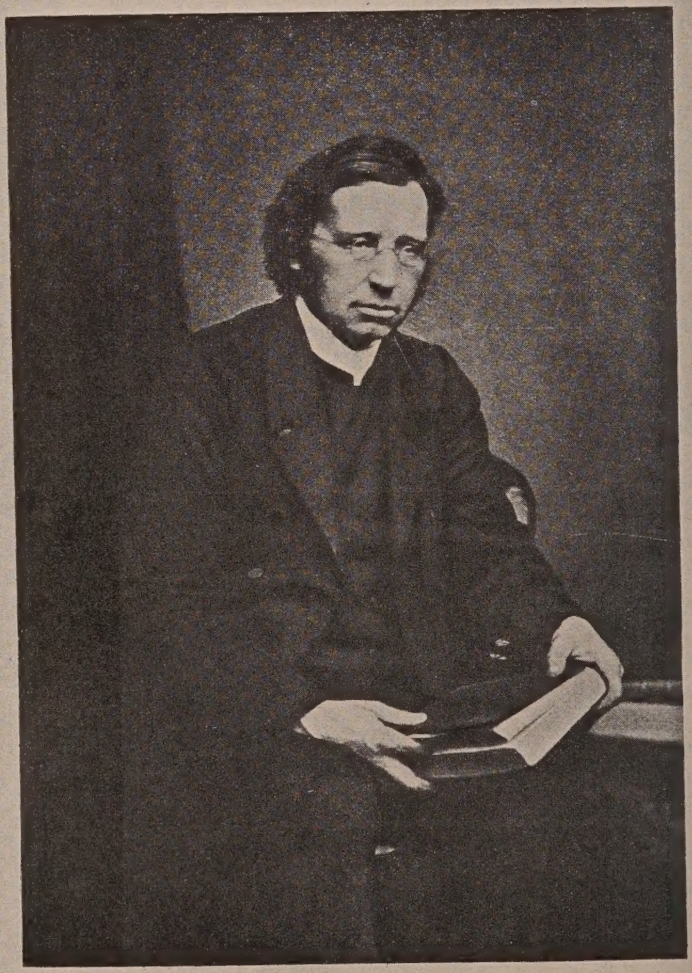

(By the courtesy of the Sisterhood of St. Margaret)

THE REVEREND JOHN MASON NEALE, D.D.
Priest and Translator of Beloved Hymns

JOHN MASON NEALE, Translator

RUTH ELLIS MESSENGER

(*Reproduced from* THE HYMN *with the kind permission of the Editor.*)

FOR THE MAJORITY of those who sing "Christ is made the sure foundation," "The Day of Resurrection," "Come, ye faithful, raise the strain," "All glory, laud and honor," or "Jerusalem the Golden," there is no thought of a translated hymn but the consciousness of a religious lyric of intrinsic and original worth. Such was the genius of John Mason Neale that he was able to create side by side with a Latin or Greek hymn, an independent work of literary art. Like the Hebrew Psalms which come to us in the translations of the Authorized Version, these hymns represent a linguistic transition achieved without conveying a sense of loss.

During a comparatively brief lifetime, 1818-1866, occupied to the full with pastoral and scholarly activities, not to mention the founding of the Sisterhood of St. Margaret, his prose writings included works of biblical commentary, church history, especially of the Eastern Church, liturgics, ecclesiology, patristics, hymnology, besides lectures, sermons, stories and numerous periodical articles on these and related subjects. His poetical writings were of two kinds: the original poems, *Hymns for Children, Hymns for the Young, Songs and Ballads for Manufacturers, Hymns for the Sick* and the *Seatonian Poems;* the translated hymns, chiefly from the Latin and Greek.

In all, Neale translated approximately 155 hymns from the Latin and fifty-seven from the Greek. *The Hymnal Noted,* was the volume through which the greater number of Neale's translations were made known to the English Church. His skill and insight as a poet and as a translator must be referred to personal gifts and in influences associated with his intellectual environment which were experienced prior to the appearance of *The Hymnal Noted* and continued to be his inspiration to the close of his life.

In 1842, while living in Madeira, where he was compelled to seek relief from the pulmonary disease which afflicted him throughout his life, Neale apparently was conscious for the first time of his poetical ability. There he wrote his *Hymns for Children.* If it be true that only a poet should venture to translate poetry, Neale's claim is based first on these poems and subsequently additions for children and youth; then on the series of *Seatonian Poems,* in which over a decade, he realized his full powers as a writer of original verse.

The *Hymns for Children* and *Hymns for the Young,* being chiefly didactic, intended for elementary instruction in the Christian life and

the festivals of the Church Year, are not representative of his best work nor are they intimately related to the translations. But the *Seatonian Poems* are shot through and through with the color, imagery and love for the scriptural theme which characterize his treatment of Latin originals. To compete for the Seatonian prize which Neale won eleven times in succession, the candidate was committed to a sacred subject. Neale chose as his titles, "The Loosing of the Euphratean Angels," "Edom," "Mammon," "Judith," "Sinai," "The Disciples at Emmaus," "Ruth," "King Josiah," and "The Seven Churches of Asia." Twice he wrote on "Egypt." His fine descriptions of Mediterranean scenery which he knew well as a traveler, his superb reconstructions of biblical narratives, for example, that of the Exodus, his concept and conviction of divine destiny which form the climax of each poem, reveal the mind of the poet who, in these very years was bringing to English worshippers the treasures of medieval religious verse. The theme of the heavenly country, with its source in the apocalyptic vision, equally dear to the medieval and to the modern poet, Neale drew from Bernard of Cluny, from whose longer poem, he selected for translation parts which include the familiar centos, "The world is very evil," "Brief life is here our portion," "For thee, O dear, dear country" and "Jerusalem the golden." Here he matched the thought and emotion of the medieval churchman while creating a new linguistic medium.

Neale's acquaintance with medieval culture went far beyond the limits of poetry, enhancing in every way, his capacity as a translator. He knew the Latin language in its classical, patristic and medieval phases. His command of Greek was also exceptional. The literatures embodied in these languages, he read and studied with sympathy and absorption. Patristic learning, so essential to the medievalist, was continually at his disposal. As a consequence, he possessed the indispensable qualification of a good translator, a wide and intimate knowledge of the foreign tongue, making possible the expression in his own tongue, of subtleties unperceived by others. It is no wonder that he read the hymns of the medieval Church with understanding, looking upon them not with a casual regard, but a true appreciation of the literature he wished to share with English readers. As a matter of fact, his first translations were from prose originals, a portion of the works of Durandus, the thirteenth-century liturgist, having been published in English with the collaboration of Benjamin Webb in 1843. Later, side by side with the hymns, he translated selected sermons of medieval preachers, and in the same period, offered his English versions of the Eastern liturgies.

In Neale's lifetime the Romantic Era was still influential. Its antiquarian and its medieval emphasis had been strongly felt in England. The popularity of Sir Walter Scott's novels bears witness to the enthusiastic reception of medieval lore. Closer to Neale's experience were the activities of the Ecclesiological Society, seeking interest and support for the restoration of medieval places of worship. It is not suggested that Neale's translations of medieval hymns grew out of the literary aspect of the Romantic Era but it cannot be denied that they were produced at an opportune moment.

The esthetic side of the Oxford Movement is the true source of the translations which belong rather to a religious than to a literary revival, a fact well authenticated which is not questioned here. They are intimately related to the new devotional interest in liturgy and especially in the medieval offices of the breviary where the Latin hymn had for ages been enshrined.

Neale, whose talents as a translator had already commanded recognition, transferred the hymns of the *Sarum Breviary,* which had the pre-Renaissance versions, into *The Hymnal Noted* for the use of the Anglican Church. The two-part edition of 1852 contained 105 hymns and eight antiphons. As a collection of office hymns, the *Breviary* furnished the beautiful hymns for morning and evening worship, among the most successful of Neale's efforts, such as "Now that the daylight fills the sky," "Thou brightness of the Father's ray," "O blest creator of the light," "To Thee before the close of day" and "O Trinity of blessed light." Festival hymns were acceptably rendered, as the Advent hymn, "Of the Father's love begotten," the Palm Sunday processional, "All glory laud and honor" and "Sing my tongue, the glorious battle" for Passion Week.

While Neale's desire to restore the Sarum group was based upon considerations of a national heritage of the English Church and not primarily upon the literary qualities of the hymns concerned, he incidentally presented a hymnal in itself highly selective and translated into the English language a group of medieval hymns of extraordinary interest, untouched by revision. Osmund, Bishop of Salisbury, 1078-1099, had been charged by William the Norman with the duty of integrating the liturgical practices of England, even as the King endeavored to integrate its political structure. With the assistance of the greatest liturgists of the time, the *Breviary* hymns were chosen from traditional sources, British as well as continental. Later additions were made from time to time, but only

of the finest hymns. The English Church was indeed fortunate to receive, in the nineteenth century, a heritage of such quality.

Neale's interest in the Latin sequence and in the hymns of the Eastern Church rivalled that of the Sarum collection. At the time when the first translations were being made for *The Hymnal Noted,* the Latin sequence was practically unknown to English readers. Through the study of missals, beginning with the Sarum, and other liturgical books from every corner of Europe, acquired or read by Neale, he was able to publish with comments in the *Ecclesiologist,* a few sequences at a time which were later collected in one volume. It was at this period that H. A. Daniel was publishing his *Thesaurus Hymnologicus,* 1841-1856, for which Neale was invited to write a commentary upon the origin and history of the sequence. He responded with his *Epistola critica de sequentiis,* a Latin essay which has stood the test of later investigation unchallenged as to its essential accuracy. The importance of Daniel's *Thesaurus*, a masterpiece of compilation, was recognized by Neale, both having a share in a scholarly enterprise much more comprehensive than the immediate hymnic interests of the Anglican revival. Among writers of sequences, Adam of St. Victor was acclaimed by Neale as the greatest of medieval poets. His sequence for St. Stephen's Day was introduced to the English Church in the translation "Yesterday with exultation," his sequence for the Exaltation of the Cross, as "Be the Cross our theme and glory" and his Easter sequence as "Purge we out the ancient leaven." From the German or Notkerian school, the translation of the so-called Alleluiatic Sequence, "The strain upraise of joy and praise," has been greatly favored.

However strong Neale's sense of mission may have been, in mediating the Latin hymn to his contemporaries, his translation of Greek hymns, the first English versions ever made, was a true labor of love. The history and liturgy of the Eastern Church had always fascinated him, his greatest fame as a writer being derived from these studies. Greek hymns, however, were more elusive than the Latin and had to be taken as centos from the lengthy liturgical poems which contained them. Consequently the translations from the Greek depart greatly from the originals. Such are the favorites, "The Day of Resurrection," "A great and mighty wonder," "Christian, dost thou see them," and "Fierce was the wild billow." The only Greek hymn which can be classified as an exact translation is "Come ye faithful, raise the strain."

Granting that in Neale's opinion, the medieval hymn possessed more substance and value than the original English hymns of

Baxter, Watts, Cowper, Austin, Wesley and others, why did he repudiate the work of previous translators of Latin hymns? The task of translation had first been taken up by the medieval friars who used the vernacular versions in their sermons. It is said that Archbishop Cranmer expressed the desire that Latin hymns should be translated, in his day. Later in the *Primers* of 1604-1706, perhaps one hundred breviary hymns had been translated, including Bishop Cosin's contributions. Among Neale's contemporaries, Edward Caswall produced translations which have always been favorites but Caswall had used the Latin originals in their altered form, not acceptable to Neale. The query can best be answered in connection with his accepted technique in translating which differed from that of his predecessors.

Neale's craftsmanship as a translator was dependent upon certain principles which he followed, especially in the Sarum hymns, with undeviating fidelity. He sought first of all, a literal translation by which he meant, not a corresponding interlinear wording, but the exact transference of meaning from Latin to English. Here his critics have pointed out that he did not always preserve the doctrinal emphasis. Then, he wished to reproduce the Latin meter or rhythm, an essential as he conceived it, for singing the hymn to the original plainsong melody indicated in the Sarum books, — a restriction not present to the minds of the translators mentioned above. Again, his critics have noted exceptions to this rule. Most desirable to him was a true poetic expression in English.

Neale considered the processional hymn of Fortunatus, sixth century, *Vexilla regis prodeunt,* written in honor of the Cross, "perhaps the finest hymn which the English Church possesses." (*Ecclesiologist,* XII, 244) For this reason it has been chosen for an analysis of the translator's skill. The first stanza reads in the Latin:

Vexilla regis prodeunt,
Fulget crucis mysterium,
Quo carne carnis conditor
Suspensus est patibulo. (*Anal. Hymn.* 50.74)

Neale's comment upon the difficulty of translating this stanza appears in one of his letters.

"But now, to take the first verse of the *Vexilla Regis.* Probably many persons would think it was to be read off without a thought, but may not these questions fairly be asked? Does *Fulget crucis mysterium* simply mean, The visible Cross, with all its mystic meaning, glitters before us? The deep mystery of the Cross, so long concealed, is now made manifest in full light?"

He finally translated the stanza as follows:

> The Royal Banners forward go;
> The Cross shines forth in mystic glow;
> Where He in flesh, our flesh who made,
> Our sentence bore, our ransom paid.

In comparison with Neale's rendering, with which his successors made more or less havoc, a recent translation of this stanza, of great literary interest, is here added.

> The banners of the king advance,
> The cross with mystery doth flame,
> And from the tree the Flesh of flesh,
> Word Incarnate, hangs in shame.
> (Howard M. Jones, in P. S. Allen, *Romanesque Lyric,* Un. of N. C. Press, 1928, p. 146. Quoted by permission.)

The first stanza of the familiar Ambrosian hymn *Splendor paternae gloriae,* once more illustrates Neale's method.

> Splendor paternae gloriae,
> De luce lucem proferens,
> Lux lucis et fons luminis,
> Diem dies illuminans, (*Anal. Hymn.* 50.11)
> Thou brightness of the Father's ray,
> True light of light and day of day:
> Light's fountain and eternal spring:
> Thou morn the morn illumining!

Here the modern translation by Robert Bridges is introduced as a variant.

> O splendor of God's glory bright,
> O thou that bringest light from light,
> O Light of light, light's living spring,
> O Day, all days illumining; (*Yattendon Hymnal,* 29)

To the present writer, Neale's rendering of the communion hymn from the *Bangor Antiphonary,* is perhaps the most successful of all his translations, whether judged by his own or any other criteria. Four stanzas of ten are quoted below.

> 1. Sancti, venite, Christi corpus sumite
> Sanctum bibentes, quo redempti, sanguinem.
> 2. Salvati Christi, corpore et sanguine,
> A quo refecti laudes dicamus Deo.
> 1. Draw nigh, and take the Body of the Lord,
> And drink the holy Blood for you outpoured.

2. Saved by that Body and that Blood
With souls refreshed we render thanks to God.

Neale omitted the third stanza and went on to the fourth as follows:

4. Dator salutis, Christus, filius Dei,
Mundum salvavit per crucem et sanguinem;

5. Pro universis immolatus Dominus
Ipse sacerdos exsistit et hostia. (*Anal. Hymn,* 51.298)

. . . . . .

3. Salvation's giver Christ, the only Son,
By his dear cross and blood the victory won.

4. Offered was He for greatest and for least:
Himself the victim and himself the priest.

In the progress of editing contemporary hymnals of leading Protestant denominations, Neale's translations have lost ground, due partly to the claims of rival translators, but much more to the loss of popularity of Latin hymns in modern Christian worship. In *Hymns Ancient and Modern* at the opening of the century, Neale had sixty-two translations. In the 1950 Edition he is represented by forty-six. In the United States, the Episcopal *Hymnal* 1940 has thirty-six and the Presbyterian *Hymnal,* 1933, has fifteen. Whatever may be the reason for present editorial policy, the quality of Neale's translations is not in question. He remains a standard source wherever Latin hymns in English are used. In the *Hymns of the Dominican Missal and Breviary,* 1943, there are fifty-one of Neale's renderings from a total of 189 hymns.

Contemporary opinion still echoes the favorable appraisal which Neale's efforts won from the writers and liturgists of his own day, his latest eulogist being Canon Adam Fox of Westminster Abbey. At a centenary celebration in East Grinstead, 1946, honoring Neale, Canon Fox accorded him the highest praise, declaring that "he conveyed and acclimatized in English the chief treasures of Greek and Latin hymnody on a very large scale." (*Bulletin,* Hymn Soc. of Gt. Brit. and Ireland, July, 1946, p. 1.) For the final word, however, we turn to his intimate friend and biographer, Richard Frederick Littledale, the man who best described his total achievement, naming him "the illustrious scholar . . . to whom it was given to recast, in his lifetime, the hymnody of his native church."

A SERMON FOR THE FEAST OF THE ANNUNCIATION

By Father Hanlon, S.S.J.E.

St. Luke, Chapter I, verse 30.

"The angel said unto Mary, Fear not Mary, for thou hast found favor with God."

My Brethren: We are gathered together in this Church today to pay homage to the Incarnation of our Lord Jesus Christ, and to honor His most blessed mother. From the earliest days of the Church, Christians have connected these two devotions as one, for if we honor Jesus Christ, we are also honoring His mother, and to separate one from the other leads eventually to the neglect of both.

Let us consider first the message of the Incarnation that the liturgy shows forth today. On this most sacred day the greatest and most important message from God to man was proclaimed by God's messenger, the angel Gabriel. Since the falling from grace of Adam, man was hoping and praying for his restoration. This message all the prophets longed for and foretold. Now, what was this wonderful news? It was that God so loved the world that He was sending His only begotten Son into the world to take upon Him human flesh, that all that believed in Him should not perish but have everlasting life. Oh! how simple this sounds, but Oh! how tremendous! Now at last God could feel all that man feels—now man could see what God is like. For we are told in Holy Scripture that Christ was in all points tempted like unto us, yet without sin. This is the good news of the first Christmas Day, that God and man are now reconciled. That men of good will could now find peace to their souls. That is why the portrayal of the Virgin and Child warms the hearts of Christians and non-Christians alike. If we desire to be saved it is necessary that we hold the right belief about the Incarnation.

We have not time enough in this sermon to give a theological discourse on this subject, but I would have you think of one thing—that you cannot be a Christian in the true sense of the word unless you believe as St. John tells us "that Jesus Christ has come in the flesh." This is the belief of the Apostles and the Primitive Church. They taught that Jesus Christ is both God and man; that in Him dwelt the fullness of the Godhead bodily. But very early in the Church's history, men began to deny either that our Lord was truly

A Sermon for the Feast of the Annunciation

God, or else that He was truly man. The Arians taught that the Son of God was not of the same substance as the Father. The great Council of Nicæa defined it, as our Nicene Creed tells us, that He was of the *same* substance as the Father. Some Arians were willing to say that He was of *like* substance with the Father, but their proposal was rejected. Now, some people tell us, why quibble about one word? The Council knew that the right word was necessary. For if our Lord is not the *same* substance as the Father, then He is not truly God, and if he is not truly God, then God did not take human flesh. Now, others went to the other extreme and denied that Jesus is truly man. The Council of Chalcaedon defined the doctrine that Jesus Christ is truly God and truly man. For if Jesus Christ is not a real man, then how could He be like unto us—how then could He be touched with our infirmities? The whole meaning of the Cross and Passion would be lost if our Lord did not have a human body and soul that was capable of suffering. Now, this doctrine of the true Godhead and of the true manhood of Christ is very difficult to understand. You and I will never be able to understand it fully; for it is a great mystery. The Catholic faith teaches us all that we need to know about it. Here is a wonderful thing—God takes our poor frail nature, and raises it up to Himself. Now, what is our duty as Christians in our attitude towards the Holy Mother of God? We must remember that the first one to honor her was God Himself in choosing her to be the mother of His divine Son. Seeing this, how can any Christian have the audacity to say it is wrong to honor Mary? No doubt, there have been and are abuses in devotions to our Lady. Some of these use exaggerated language, which should be used for God only. Some people think that we can only go to our Lord through the Blessed Virgin; but it should be the other way around, that we go to Mary because she is the mother of Jesus. Because of this and other abuses, we should not let them stop us in giving a right devotion to our Lady. There are also other abuses and heresies about the Godhead and manhood of Christ, but these abuses and heresies should not prevent us from being less devout in our worship of Him. Now, we owe Mary an awful debt! Let us remember that this holy maid could have refused to be the mother of God. She had free will, as we have. Our salvation was begun when Mary said "Yes." Now, if Mary had said "No," God could have chosen another to take her place, but the fact remains that she said "yes." She was highly favored because of her holiness. She was great because she heard the word of God and kept it. Se we honor our blessed mother, because we believe that when we pay devotion to her, we honor the Incarnation of her Divine Son.

Therefore beloved brethren, let us never separate Jesus from Mary; let us honor them both. When we hear the Angelus bell ringing, let us bow in adoration of this wondrous mystery, of God taking our human nature of a pure Virgin. Let us obey Mary's command at Cana and do whatever Jesus asks of us; and let us respond to our Lord hanging on the Cross when He gave us His mother, and may we then with St. John take her into our own home.

HERBERT CHESLEY LE BUFF

(*Obit January 15, 1952*)

By Father Williams, S.S.J.E.

AN APPRECIATION

ALMOST thirty-five years ago, on a July morning, the writer attended for the first time, a High Mass at the Church of Saint John the Evangelist in Boston. He than arrived in that city only on the preceeding day, having come on with the purpose of testing his vocation to the Society of St. John the Evangelist. Of that Mass of long ago, he retains only a confused impression through two things about it still remain clear in his memory. The first of these concerns the Celebrant of the Mass, an enormously tall and somewhat ackward priest, who later on was to become one of the Fathers of our Society, Father Otis of blessed memory. The other recollection has to do with the Master of Ceremonies, who with unobtrusive but efficient dignity saw to it that all the details of the service went well and smoothly. This devout server was, it is perhaps unnecessary to say, Herbert Le Buff, who on the fifteenth day of January of this year entered into the true life of the world to come.

Even then, in 1917, Herbert Le Buff had been serving at the altars of St. John's Church for nearly twenty years. As a young boy, he had come under the influence of the Fathers and Brothers of the Society of St. John the Evangelist; and his devotion to the Church, and to the Society, was to continue undiminished to the end of his earthly life. Trained to serve at the altar by Brother Albert, (later, the Rev. Albert E. Bowles); Herbert had known personally such of our Fathers, as the Father Founder (Father Benson), Father Osborne and Father Longridge, as well as those who came after them. For many years he was the head of Saint Vincent's Guild, the Guild of Servers which had its original foundation in the acolytes at The Church of St. John the Evangelist. He was always

most faithful in his duties, and could be depended on to be in his place at the Altar for Sundays, and for special services as well. At about the same time that he began serving at St. John's, he also undertook the duty of serving at the altar of the Convent of the Sisters of St. Margaret in Louisburg Square. Up to the end of his life, he could always be found at the Convent for Sung Vespers on Sunday afternoons; as well as for Sung Masses and other occasions, such as Professions of the Sisters. He became an Associate of the Sisterhood, and when his body was laid to rest, the silver cross of the Sisterhood was fastened about his neck. For fifty years, he never failed to be present in the sanctuary of the Convent when one of the Sisters took upon herself the solemn vows of Religion.

After serving at the altar of St. John's for many years; Herbert Le Buff took up, instead, the important duty of acting as Head-Usher at the services at St. John's. Here again his unfailing faithfulness and efficiency was a great help to the Mission Church, and to those who worshipped there. Altogether, Herbert had a record of more than fifty years of faithful service to the Church; and to the Fathers of the Society.

In his chosen profession of Funeral Director, Herbert Le Buff was responding to a real sense of Divine Vocation. He did not look upon the duties of caring for the dead as a mere matter of business; but he approached his task in a truly Christian spirit; so that for him, as for the Mediaeval Church, to bury the dead was looked upon as a "Corporal Work of Mercy." So there was always a feeling of security in surrendering the body of a loved one to Herbert Le Buff, knowing that he would approach his task with a sense of true Christian reverence and piety.

It is hardly necessary to add that Herbert Le Buff was always faithful and regular in his use of the Sacraments of the Church. The end of his earthly life came in a sudden heart attack; but it found him ready and prepared to go into the presence of his Maker and his Friend, whom he had loved and served so long and faithfully.

REST ETERNAL GRANT UNTO HIM, O LORD: AND LET LIGHT PERPETUAL SHINE UPON HIM.

ANTHEMS IN HONOR OF SAINT JOHN THE EVANGELIST

Collected by THE RIGHT REV'D DIMITRI NICHOLAS

We are grateful to our friend, Archimandrite Dimitri of the Syrian Orthodox Church, for this little collection of Eastern devotions in honor of Saint John the Evangelist.

GRACE was poured out through thy lips, O glorious Apostle Saint John the Evangelist; thou wast the Lamp of the Church of Christ, teaching His sheep to believe in the Consubstantial Trinity, in the one Godhead.

* * *

We magnify thee, O holy Apostle John the Divine: and honor the sufferings and pains with which thou hast labored in preaching the Gospel of Christ.

* * *

As a brilliant star, the Church hath acquired thee forever, O holy Apostle John, being enlightened with the grant of a multitude of thy miracles: wherefore we pray unto Christ, "O Thou of great mercy, save those who in faith honor the memory of Thy beloved Apostle John."

* * *

O holy Apostle John, entreat our merciful God that he may grant remission of sins to our souls.

* * *

Being the treasury of all the gifts of the Gospel, thou, O all-blissful Saint John the Evangelist, wast full of grace, Light of the world, and Salt of the universe.

* * *

An instrument well made, through the divine calling hast thou, O Apostle Saint John the Evangelist, devoted thyself unto calling in the Gentiles; instructing them by word and deed in the knowledge of Christ: and hast enlightened all to confess the true Godhead of Jesus, the Saviour of our souls.

* * *

Leaving all earthly cares, thou hast followed Christ: and having been sealed with the breath of the Holy Spirit, thou was sent by Him unto the lost nations to turn men unto the light of the knowledge of God: O Apostle Saint John the Evangelist, having given up thy soul unto Christ, O all-blissful one, intercede with Him that He grant us His great mercy.

A LITANY OF SAINT JOHN THE EVANGELIST

Drawn in part from Eastern sources

LORD have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
O Christ, hear us.
O Christ, graciously hear us.
O God the Father of heaven, *Have mercy upon us.*
O God the Son, Redeemer of the world, *Have mercy upon us.*
O God the Holy Ghost, *Have mercy upon us.*
Holy Trinity, one God, *Have mercy upon us.*
Saint John the Apostle, *Pray for us.*
Saint John the Evangelist, *Pray for us.*
Saint John the Divine, *Pray for us.*
Disciple of Truth, *Pray for us.*
Servant of Christ, *Pray for us.*
Blessed eye-witness of Christ, *Pray for us.*
Friend of Christ, *Pray for us.*
Disciple whom Jesus loved, *Pray for us.*
Guardian of the Virgin Mother, *Pray for us.*
Apostle of the Divine Word, *Pray for us.*
Apostle resplendent with spiritual fire, *Pray for us.*
Apostle shining with divine Light, *Pray for us.*
Divine receptacle, *Pray for us.*
Enlightened by grace, *Pray for us.*
Expounder of mysteries, *Pray for us.*
Full of Wisdom, *Pray for us.*
Great Theologian, *Pray for us.*
God-spoken Apostle, *Pray for us.*
Holy Benefactor of mankind, *Pray for us.*
Honorable vessel of Christ, *Pray for us.*
Herald of the incomprehensible Divinity, *Pray for us.*
Illumination of the hearts of the faithful, *Pray for us.*
Immovable foundation of divine teaching, *Pray for us.*
Ornament of the Apostles, *Pray for us.*
Teacher of the Divine Word, *Pray for us.*
Stone in the foundation of the Church, *Pray for us.*
Teacher of God, *Pray for us.*
Trumpet of the Holy Spirit, *Pray for us.*
Faithful unto death, *Pray for us.*
V. Greatly is blessed John to be had in honor.
R. For he leaned on the Lord's bosom at the Last Supper.

Let us pray.

O GOD, who with the oil of holy gladness didst anoint blessed John a companion in the tribulation and patience of the Lord Jesus: grant us likewise so to rejoice in the fellowship of Christ's sufferings, that when his glory shall be revealed, we may be glad with exceeding joy. Through the same Christ our Lord. *Amen.*

V. May the Divine Help remain with us always.

R. And with our absent brethren, *Amen.*

ALTERNATIVE COLLECTS

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being illumined by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to life everlasting. Through Christ our Lord. *Amen.*

O GOD, who seest that we are sore beset with evils on every side: grant, we beseech thee, that the glorious intercession of blessed John thy Apostle and Evangelist may be our shield and protection. Through Christ our Lord. *Amen.*

COMMUNITY CHRONICLE

FATHER Palmer continues his busy life of preaching sermons and conducting Missions, both in Canada and the United States. From January 13 to 20, he preached a Mission at Saint Stephen's Church, Fall River, Mass.; from there he journeyed to St. Petersburg, Florida, for another Mission at Saint Peter's Church; while from February 3 to 7 he was preaching at Saint Mary's, Daytona Beach, Florida. He then returned to Cambridge, during which time he conducted a brief Retreat for the Clergy of the Diocese of Maine at Portland on February 13, and spoke on Canadian Prayer Book Revision at the Diocesan House in Boston on February 14. Three other Preaching Missions followed; at Saint John's, Knoxville, Tenn. (February 25-March 5); Saint Jude's Oakville, Ontario (March 9-16); and Saint George's Schenectady, N. Y. (March 23-30). After this, the Father preached at Holy Trinity Church, Toronto during Passion Week, and at the Detroit Cathedral in Holy Week.

Father Smith conducted a Quiet Day for Naval Chaplains at Portsmouth, R.I., on January 16. He also held a Pre-Lenten Devotional Morning for some of the Massachusetts Diocesan Clergy at Brockton, on February 20. During Lent, he preached an "Extended Teaching Mission" at Saint James Church, Keene, N. H., on the

Wednesday evenings. On March 27, he conducted a brief Retreat for the Diocesan Altar Guild at St. Margaret's Convent, Boston; and on March 29, and 30, he was the Conductor of a Laymen's Retreat at the Monastery at Cambridge. He preached the Three Hours Devotion at Saint John the Evangelist, Boston, on Good Friday.

On January 25, the Feast of the Conversion of St. Paul, Brother Paul (Wilfred Jenner), made his first promise of stability as an Oblate of the Incarnate Word. Brother Paul, who came to us from England, will continue to reside and work at the Mother House in Cambridge.

Father Everett, who is the Father Guestmaster at the Mother House, took the services and preached at Saint John's Church, Roxbury Crossing, Boston on the Sundays of January 6 and 20. For many years, before coming to the Society, Father Everett was on the staff of this parish. The Father also celebrated and preached at Saint Mary's-of-the-Harbor, Provincetown, Mass., on February 10.

Early in February, Father Keller, our resident Oblate priest, went to Chicago to assist Father Banner, the Priest-in-Charge of Saint Francis Church there. He expects to remain in Chicago until after Easter, when he will visit our Fathers in Bracebridge, Ontario, before returning to the Monastery.

Father Gibbs conducted a week-end Retreat for laymen at the Monastery on February 9 and 10.

Father Thomas, who has been in Chicago with Father Banner during the past Winter, returned to Cambridge for a brief visit in February, before sailing for England in company with Father Manson of the English Congregation, from New York, on February 15. The Father Superior journeyed to New York with Father Thomas; and was able to see that the Fathers were embarked safely on the *Ile de France*. Father Thomas will make an extended visit to the Mother House of the English Congregation at Oxford.

Father McDonald conducted a Quiet Day at the Church of St. John the Evangelist, Boston, on Ash Wednesday. He also conducted a Day of Retreat for the Sisters of the Holy Nativity in Newport, R. I. on March 13.

Father Williams gave an illustrated talk on Japan, with special reference to the work of our Church there, for the New England Catholic Club in Boston, on January 21. At the same meeting, Father

Smith, S.S.J.E. was elected President of the Club. From February 4 to 10, Father Williams was making his Quarterly Visitation to the Sisters of St. John the Divine in Toronto, of which Community he is the Warden. During the time he was in Toronto, he motored to Buffalo, in order to preach the sermon at the ordination to the priesthood, at Saint Andrew's Church in that city, of the Rev. Osmund Henry Brown, Jr., an Associate of the Society, and of the Rev. George R. Taylor, an Oblate of the Incarnate Word. On February 18 and 19, at the request of Bishop Powell of Maryland, he conducted a Retreat for Priests of that Diocese at the new Conference Center of the Diocese, near Frederick, Maryland. This event marked the official opening of the Conference Center. The Bishop, and about forty priests of the Diocese made the Retreat. On the following day, February 20, Father Williams gave a brief Retreat for the All Saints Sisters at their convent at Catonsville, Maryland. On February 24, the Father preached at the morning service at Saint Alban's Church, Kingstree, S. C. After a brief visit at home, the Father journeyed to Chicago, and on Sunday, March 2, he gave a talk on the Society's work in Japan to the congregation of Saint Francis's Church in that city. He preached again at Saint Francis' on Sunday, March 9. From Monday, March 3, to Friday, March 7, he was at Nashotah House, Nashotah, Wisconsin, conducting the annual Retreat for the Seminarians there. On returning to Cambridge, he gave further talks on Japan at Saint John's in Boston, and at Saint Paul's Church, Malden, Mass. On March 29, he conducted a Quiet Evening for men at the Church of the Good Shepherd, Rosemont, Pa., preaching at the same church on the Sunday following. He conducted the Three Hour service on Good Friday at Saint Stephen's Church, Providence, R. I.

Father Hanlon, with Father Williams, were the Missioners at a Parochial Preaching Mission at All Saints Church, Ashmont, Boston, Mass. from March 16 to March 23. Father Hanlon also conducted the Three Hours Devotion at St. Anne's Convent, Arlington Heights, Mass. on Good Friday.

Father Pederson conducted a Retreat for women at Saint Margaret's Convent, Boston on the afternoon and evening of March 2. He spoke in connection with the "Lenten Institute" at Natick, Mass. on Sunday evening, March 9. On Good Friday, he preached the Three Hours at Saint Paul's School, Concord, N. H.

Father Banner, who is the Vicar of Saint Francis' Church in the city and Diocese of Chicago, besides his duties in that mission

church, preached on March 25 at the Church of Saint Michael and All Angels, Berwyn, Ill.; on March 26, at Saint Edmund's Church, Chicago; and conducted a "Quiet Evening" at the Church of Our Saviour, Chicago on March 29. From the 18 to the 20 of March, he conducted a Retreat at the DeKoven Foundation, Kenosha, Wisconsin. Also, on March 6, he conducted the Annual Quiet Day, sponsored by the Diocesan Daughters of the King, and the Diocesan Altar Guild, at St. Francis' Church, Chicago.

Father Maddux is acting, temporarily, as resident chaplain to the All Saints Sisters at their Convent at Catonsville, Maryland. He is also making himself responsible for the services at the neighbouring Saint Peter's Church at Ellicott City, Maryland, where the late Father Humphreys of our Society did such good work a few years ago. On Saturday, March 8, Father Maddux conducted a Quiet Day at the Church of the Resurrection, New York City.

After an absence of nearly nine years, during which he has been carrying on a truly heroic work to poor and suffering people in China and in India, Father Morse is now on his way home. He left India in January, taking a steamer to Hong Kong; and plans to stop off and visit the Fathers in Japan, before returning to the United States. It is still uncertain just when he will be arriving in Boston; but we hope that he may be wth us by May. Please pray that he may have a safe journey home.

Brother Michael, our senior Novice in Japan was ordained to the Diaconate at the end of January, and is now known as Brother Haratani. We are hoping that towards the end of this year, Brother Haratani may be able to come to the Mother House in Cambridge for a visit.

In Memoriam

Father George Crocker Gibbs of the Society was stricken while saying Mass at the Church of St. John the Evangelist, Boston, on Passion Sunday, March 30th. He had just made his own Communion and was on the point of ministering the Blessed Sacrament to others when the seizure came. He did not regain consciousness and passed away at 6:30 on the morning of March 31st.

Obituary notices of the Father will appear in the Summer number of COWLEY. May he rest in peace and may light perpetual shine upon him.

MOMENTS

EVERY moment brings a message which declares to us the will of God. And holiness consists just simply in receiving from one moment to another all our duties as but veils beneath which *God* is hidden and communicates His will. To do what God wills, as He wills it, is the sum of all perfection.

If we long to learn the secret of belonging to Him wholly, it is simply this—to try and love Him in whatever happens to us, and in all the duty which we have to do. To do this fully, it is necessary for the soul to keep itself entirely to the present moment, while it calmly contemplates the future and the past. The soul which seeks perfection finds it in the moment's happenings, thinking, "Surely, *God* is in this."

A moment is a tiny point of time, the tiniest imaginable. GOD, the Blessed Trinity, creates the moment as it comes, and each belongs to HIM, because HE made it to be holy.

We have not a single moment we can call exclusively our own. No, not a single moment have we to ourselves to do with as we please. We cannot claim, we cannot buy, we cannot hoard a single moment. Moment after moment is dealt out to us from GOD, and each is only ours to make it HIS, to give it back to HIM with loving thanks and praise.

"Thy Kingdom come in us," thus means, our moments *recognized* as being HIS, and gladly given up to HIM for HIS disposal, with the utmost confidence in HIS GOOD WILL and PERFECT WISDOM. —E.E.,S.S.J.E.

BOOK REVIEWS

ONE AND HOLY. By Karl Adam. Translated by Cecily Hastings. Sheed and Ward, New York, 1951. Pages 130. Cloth, Price $2.00.

THIS is a very good book. No one who has read even only one of Karl Adam's books will be surprised to discover how good a book "One and Holy" is. It is animated by a spirit of great charity and of great faith, and also by a spirit of very cheering hope.

The author, who is a Roman Catholic, — a priest, I believe, — dares to hope that our Blessed Lord's desire that his servants may be united in one body, even here upon earth, will now at length be fulfilled, and that the breach which, for more than four centuries,

has divided Christians who are Roman Catholics from those who are not, may, in a not very distant future, cease to exist. Dr. Adam, in language hardly less forcible than that used by Roger Bacon in the Thirteenth Century, describes some of the appalling abuses in the church which afforded occasion for the revolt led by Martin Luther. He believes that those abuses have now been removed, and that, if Protestant Christians can now be shown what the Catholic Church actually believes and teaches, they will be willing to return to that kind of Catholic unity which submission to the Papacy is able to bring about.

In order to clear the way that leads to this much-to-be-desired end, Karl Adam explains (to Lutheran Protestants) those Catholic doctrines and principles which he believes that Protestants are least likely to regard as acceptable. This he does in a very reasonable and charitable manner.

But we Anglican Catholics are not Lutheran Protestants, and, while we are moved by the goodness, and kindness, and liberality, and sincerity, and by the faith, of this learned Christian teacher, yet, so little does he seem to understand what *our* position is, in regard to the claims of the Papacy, that, for us, it is quite distressing to read this most kind and Christian book. It is not because we shrink from accepting the Catholic religion, that we are unwilling to submit ourselves to the Papal claims, but because the Catholic religion has been given to us already in great fulness, in a church which the Papacy has repudiated, and continues to repudiate, and because submission to the Papal obedience would necessarily involve our own individual consent to that same repudiation. This consent we may not and cannot give.

This is a matter about which Dr. Adam does not write at all. It is quite possible that the experience and the views of Anglican Catholics have never been brought fully before him. The Church of England, to which we belong, was repudiated by the Pope in 1570. As recently as in 1896, Pope Leo XIII repeated that repudiation, and declared those Sacraments of the Anglican Communion, for the ministration of which a Priest or a Bishop is necessary, to be invalid. Within the past century, God has greatly blessed the Anglican Communion, and has granted to us a wonderful revival of Sacramental belief and practice therein. Many of us who are priests have been ministering those very Sacraments which have been condemned by the Pope as being invalid, for more than half of a long life-time, and have had a very large experience of the grace of

those Sacraments granted to ourselves, and to those to whom we have ministered. For us to declare that those Sacraments have been no true Sacraments, — to declare that we ourselves are not priests at all, is for many thousands of us, simply out of the question.

Such a denial of our own experience would open the door to doubts concerning all that we have ever believed about God. Moreover, such a denial would be a grievous betrayal of those to whom we have ministered.

Now it is just exactly that denial that is involved when a priest, ordained in the Anglican Communion, makes his submssion to the Holy See.

How I wish that Dr. Karl Adam could be made to understand our position as thoroughly and as sympathetically as he understands the position of devout German Protestants! — and that it were within his power to make known the beliefs, and the experiences, and the affections of Anglican Catholics, to the Holy Father, and to those whose Catholicity the Holy Father acknowledges!

We do not hate the Roman Catholic Church; — on the contrary, there are many among us who for many years past, have felt an affection for that Church which is so emotionally intense, that it would be more accurate to describe it as an infatuation. We have no memories that move us more than do our memories of the sights and smells and sounds of "Churches Abroad", by which we mean Catholic Churches on the European Continent, or in the islands in the Western part of the Mediterranean Sea; — churches in which the Catholic religion has been carried on through many centuries in one long unbroken tradition.

But this infatuaton of ours is mingled with so much pain, that I, for my part, even if I were young enough to "go abroad" again, should shrink from doing so. For there, in those countries, and in those Catholic churches which we Anglican Catholics love so much, we know that we ourselves are outsiders, The Church in those places has disowned us; we may not receive Holy Communion at those altars; in those churches we are not recognized as priests.

But a Roman Catholic, like Dr. Karl Adam, can know little about feelings of this sort, for he has never been obliged, as we are obliged, to be *a Catholic of our sort.*

Well, there it is; we can't help it; so we must put up with it—

"Durum: sed levius fit patientia,
Quidquid corrigere est nefas."

The Papacy is not going to recognize the priesthood of Church of England clergymen, — at any rate, not in our life-time. Yet we may fall back upon the words of the Old Testament Prophet, and find consolation therein: —

"Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy name is from everlasting," (Is. LXIII. 16.)

Unigenitus Dei Filius nos benedicere et adjuvare dignetur. Amen.

— J. H. C. JOHNSON, S.S.J.E.

THE MONKS WHO WORRIED. By Russell Collinge. Sheed and Ward, New York. 1951. Pages 23. Paper, price $1.00.

THIS little cartoon book of assorted monks of all sizes, shapes and temperaments, is delightfully amusing, but with all the fun, much wisdom and food for thought has been cleverly included.

These monks worry because we of the world are so careless, so indifferent, so exasperatingly stupid in our perspective of values, and they want us to realize that it is only God and our relation to Him that really matters.

However, since "they *all* pray for *all* of us", we can hope that like those in the last cartoon, we may get to work to ease their worries a bit!

— R.

THE SACRAMENT OF THE LORD'S SUPPER IN EARLY METHODISM, by John C. Bowmer, M.A., B.D. London, Dacre Press, 1951. Cloth, Pages xi, 244. Price twenty-five shillings.

THE wounds in the Body of Christ can only be healed as Christians try to understand one another and try to love one another. Negotiations between two religious bodies are almost never satisfactory in the final analysis, unless there is a real understanding of likenesses and differences on the part of the faithful. Each party or group involved must make a very real effort to enter into the thinking of the other. All too often the same words mean very different things to different people.

Current negotiations between representatives of the Methodist Church in this country and our own Joint Commission on Approaches to Unity make the present volume a timely one. Mr. Bowmer's very carefully documented study covers what may be termed the Eucharistic aspect of the Methodist Revival from its origins through the death of John Wesley, the acknowledged head of the movement.

Far more than most of us realize, the Methodist Revival of the eighteenth century was a true fore-runner of the Catholic Revival of the nineteenth. Most Anglicans know that there was a Eucharistic emphasis in early Methodism; perhaps few of us were aware that that emphasis continued to increase and develop down to the very end of Wesley's long life.

This incredible priest who lived in the saddle (or so it seems to us of a later day) celebrated not less than five times a week, and every week communicated hundreds and sometimes thousands through all the later years of his ministry. Wherever he went, he endeavored to bring his followers to the Altars of their parish churches. In many places hundreds of communicants were added to the local congregations; at Saint Patrick's Cathedral, Dublin, Dean Swift (the author of *Gulliver's Travels*) provided larger sacred vessels for the better accommodation of those whom the Wesleys had restored to the Church. In London the Methodists owned their own consecrated church buildings. In many towns in England the Wesleyans were cordially welcomed by the parish priests.

But the welcome was by no means a universal one. In some places there was a deep distrust of Wesley's doctrine of Conversion — a doctrine which has been rightly modified by his spiritual children in later generations. And sometimes the new converts did not fit into the established patterns of local parish life — after a lapse from the Church of several generations this was scarcely surprising. Confronted by a similar difficulty in our own day, the Roman Church in France has adopted extraordinary measures for the shepherding of its returned sheep, based in part on careful studies of the Methodist Revival in England! But the Anglican authorities of Wesley's day had no such precedents available for their guidance.

In founding the Methodist Societies, John Wesley was but following the well-established customs of his time. His revision of the Book of Common Prayer, strange as it may seem to us today, was but one of more than a hundred such informal revisions, as was pointed out by the author of *Prayer Book Revision in the Eighteenth*

Century. With the exception of the Communion Service, it seems to have been but little used in this country.

The present volume cannot be happy reading for Anglicans, but it may well be salutary reading. The view of Holy Orders which led to Wesley's ordinations is certainly not that of the Undivided Church; yet that view seems to have only gradually developed out of the difficulties of getting the Bread of Life for his converts, many of whom were not otherwise served by the Church of their day.

In justice to the American Methodists, the reviewer would point out that they made a real attempt to get Apostolic Succession for their ministry. At the end of the Revolution the Anglican Church in this country was prostrated; congregations were dispersed, priests were few and far between. There were as yet no outward signs of the Diocesan system that would be in operation by the beginning of the nineteenth century.

The Methodist Societies here appealed to John Wesley to send them priests in the Apostolic Succession who could give them the Blessed Sacrament. Wesley appointed Dr Coke as Superintendent of the Methodist Societies in this country; and while Dr Seabury of Connecticut was in England seeking Episcopal Consecration from the Bishops of the Established Church, Wesley and Coke were seeking the same Apostolic Gift for Coke from the same Bishops. Both requests were denied; Seabury set out for Scotland, and Wesley formally commissioned Coke as Superintendent for the Methodist Societies in this country.

Arriving here, Dr Coke found that his new constituents were determined to wait no longer for the Eucharist. At the famous Christmas Conference of 1784 the Societies formed themselves into a Church, Coke was declared to be a Bishop by virtue of Wesley's formal commission; Francis Asbury was elected to the Episcopate and consecrated by Dr Coke. The Methodist Church was launched with a three-fold ministry and an episcopate far more powerful than any the Anglican Church has known. One is led to pray that Apostolic Success may yet be crowned by Apostolic Succession!

— EARLE HEWITT MADDUX, S.S.J.E.

THE QUEENS DAUGHTERS, A Study of Women Saints. By C. C. Martindale, S.J. Sheed and Ward, New York, 1951. Pages 252. Cloth, price $3.00.

THIS small volume lists one hundred and fifty holy women in the index. The author frankly states "I must beg readers to remember that I am not writing an outline of European, or ecclesiastical history. . . . I am no more than trying to recall — I fear in the sketchiest way — the names and lives of certain women saints." The effectiveness of the book lies in its attenuated style, which is often as provocative as newspaper headlines.

The reader may be puzzled by the writer's viewpoint, as for example, when speaking of "men of violent passions" and "wealthy and worldly prelates" Fr. Martindale states "we have constantly to recall" that "they genuinely held the faith despite their crimes." One is more likely to recall the condemnation of our Lord in His day and age of those whose faith did not result in virtuous living and good works.

The theme of the book may be said to be loyalty to the Church, in spite of treatment "amounting again and again to a veritable crucifixion . . . sometimes disgrace and expulsion." Fr. Martindale states "I have not disguised, indeed I have emphasized the sufferings endured by holy women at the hands of those who both thought themselves and *were* virtuous."

The author's chief concern is to underscore his fervent conviction that no one is to be excused on any grounds whatever for not giving total and unquestioning loyalty to the Roman See. But if one does not possess that loyalty already, it is to be doubted that this particular type of apologetic will do much to inspire it.

— H. M. M. N.

INSTRUCTIONS ON THE RELIGIOUS LIFE. By Richard Meux Benson, Father Founder of the Society of Mission Priests of S. John the Evangelist, Cowley S. John, Oxford. With an introduction by F. B. Dalby, S.S.J.E., Superior General. Third Series. A. R. Mowbray & Co., Limited, London and Oxford. (1951) Pages 144. Cloth, price 10 shillings and sixpence ($2.50).

THIS book consists of a series of twelve addresses on virtues connected with the Religious State, including such topics as Faith, Obedience, Humility, Readiness, Silence and Charity. The addresses were originally given by Father Benson during the long Retreat of the Society of St. John the Evangelist in England in 1874. Twelve of these instructions have already been published; this volume contains the remaining twelve.

While these addresses, necessarily, will be found especially helpful as spiritual reading or as a basis for meditation for members of Religious Communities; no devout Communicant could fail to find much food for thought in the profound and deeply religious and spiritual teachings of the Father Founder of the S.S.J.E. He was one of the truly great spiritual guides of all time. As Father Dalby remarks in the Introduction, it is no doubt true that "The style and language in which these instructions are expressed belong to an epoch which is rapidly passing away. Often the expression and mode of approach will seem strangely unfamiliar to our modern era." But as Father Dalby goes on to point out, here are to be found the truths of Christian living, and these are never "Dated". Indeed, it would seem to be the fact that these very truths are the things of which the world of to-day stands in greatest need.

It is impossible to summarize in a brief review the wealth of spiritual insights contained in this little volume, but a few quotations may give some hints as to the treasures to be gleaned from this book.

"The world is a glorious world: it is a world which has its own value. It is formed of God for great and noble purposes. It is not because the eye is blind to the capacities of the world that we are to turn aside from it, but because the eye has been opened by the power of faith to behold greater realities." (p. 11)

"It is a much easier thing to learn to be ever so great a theologian than it is to learn to be poor in spirit." (p. 23)

"Take care you never want anything God does not want. Whatever God wants, want that, and you will not want it long." (p. 31)

"It does not matter to us whether consequences follow from what we do: it will be enough for us that we have done the will of God. We shall not desire that God should use us for any special purpose — enough that he has used us for his own purposes. We shall not desire that our own name shall remain upon what we do — enough that God's will is accomplished through what we do." (p. 57)

"Many people will humble themselves to do abasing actions, and will not humble themselves to receive little kindnesses. It is a great token of humility to receive kindnesses at all people's hands." (p. 59)

— GRANVILLE M. WILLIAMS, S.S.J.E.

SAINT COLUMBIA'S HYMN IN IONA

DELIGHTFUL would it be to me
On a pinnacle of rock,
That I might often see
The face of the ocean:
That I might watch its heaving waves over the wide sea
When they chant music to their Father
Upon the world's course. . . .

That I might hear the thunder of the clamorous waves
Upon the rocks:
That I might hear the roar by the side of the church
Of the surrounding sea. . . .
That I might see the ocean monsters,
Greatest of all wonders; . . .
That my mystical name might be,
'Cul ri Erin' . . .

That I might search in all the books
That which would help my soul;
At times kneeling to the Heaven of my heart,
At times singing psalms; . . .
At times plucking duilisc from the rocks. . . .
At other times fishing;
At times giving food to the poor,
At times in a hermitage. . . .

The King whom I serve will keep from me
All things that would deceive me.

From: An Irish MS. in the Burgundian Library, Brussels
Translated by Eugene Curry

FROM THE EDITOR'S DESK

WITH this number of COWLEY, we begin Volume XXIV of the magazine. The omission of the Spring and Summer numbers in 1951 caused some disarrangement in the numbering of the issues of our publication. Normally, Volume XXIII would have ended with the Winter number of 1950 (No. 92); and consequently that issue included an Index to Volume XXIII. However in order not to start a new Volume with the issue, "Autumn, 1951", (No. 93); that number, as well as the Winter issue of 1951 (No. 94), were continued as part of Volume XXIII, which consequently consists of *six* issues. Accordingly, we are including with the present number of COWLEY, a revised Index to Volume XXIII. This has been so printed as to be detachable, so that it may be bound up, if so desired, with the six issues which make up Volume XXIII. And with the present issue also, we also begin renumbering the issues of the magazine; so that this Spring number of 1952 appears as Volume XXIV, No. 1. We sincerely trust that the issues of the magazine may now follow an uninterrupted course.

We are greatly indebted to the Rev. George Litch Knight, Editor of "the Hymn." (Published by the Hymn Society of America), for permission to reproduce, in this issue of COWLEY, the excellent article by Dr. Ruth Ellis Messenger, Associate Editor of "The Hymn," on John Mason Neale as a translator. As our readers doubtless know, the saintly and scholarly Dr. Neale was the Founder of the Sisterhood of St. Margaret.

The Father in Charge of the Linen Closet at the Monastery in Cambridge, reports an alarming shortage of towels, particularly of face-towels! If any of our readers have any extra ones on hand, we should be most grateful if they would forward them to The Rev. Father Gibbs, S.S.J.E., 980 Memorial Drive, Cambridge 38, Mass.

Our appeal, in the last number of COWLEY, for gifts to help in the construction of a modest convent for the little Sisterhood of Divine Charity now coming into being at the Haruno-so Sanitorium in Japan, brought a gratifying response from some of our readers. We are most grateful for their generosity; and the gifts received have been sent to Father Kimura in Japan for the use of the Sisters. However, further donations are needed, if the building is to be completed. Father Dale writes from Japan announcing that Father Sakurai, who is in charge of the rapidly growing Mission at Nikko, (some account of which appeared in our last issue) is also seeking funds for the erection of a small parish-house in connection with that Mission. Gifts for either of these projects may be sent to the Editor for forwarding to Japan, and will be most gratefully received.

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